ROMES WICKEDNES:

OR,

Wicked ROME with her seuen deadly Sinnes

of

Lying, *Pride,*
Whoring, *Drunkennes,*
Swearing, *Couetouſnes,*
Blaſpheming,

Anonymus

Now raging and raigning amongſt them, layd open to the view of the world.

LONDON,
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To the Reader.

Courteous Reader, (for ſo I wil ſtile thee, till I find thee contrary) The intolerable abuſes of Pole-ſhorne Popelings, haue in all ages heeretofore, and are ſtill ſo great, that many haue been animated, (I had almoſt ſaid inforced) thereby to ſhew themſelues in Print, who otherwiſe neuer meant it, if they had not been inſtigated thereto by their abhominable Lying, Whoring, Swearing, Blaſpheming, Pride, Drunkenneſſe, Couetouſneſſe, and the like. I my ſelfe am one of this number; I haue heere

publiſhed a Booke, the firſt which euer I yet ſet forth, and ſhall be the laſt, vnleſſe this find kind entertainment. If then (Gentle Reader) thou accepteſt willingly and louingly, what thou findeſt laid downe plainly and rudely, the Authour will acknowledge himſelfe bound to pleaſure thee in what hee is able; if otherwiſe thou play the Criticke, carping at euery thing, and conſtruing that ill which was intended well, doe as thou pleaſeſt, vſe mee as thou wilt, I am

Thine as thou vſeſt me,

ANONYMVS.

THE ABVSES OF THE ROMISH CHVRCH ANATOMIZED.

CHAP. I.

Of their Lying.

Vguſtus, Emperor of *Rome*, in the Tryumph which he made of *Marke Anthony*, and *Cleopatra*, brought with him to *Rome* a Prieſt of Egypt, aged threeſcore yeres, who in all the daies of his life neuer tolde any lye: In regard whereof the Senate preſently ordained, that hee ſhould bee made free, and created *Pontifex Maximus*: alſo, that a Statue ſhould be erected for him, and placed amongſt thoſe

of the moſt renowned men of all the Ancients. In the dayes of *Claudius*, Emperour likewiſe of Rome, there died a man in Rome named *Pamphylus*, who neuer told any matter of truth in all his life time, but euermore had his chiefe delight in lying, which cauſed the Emperour to giue commaund, that no graue ſhould bee graunted to his body, but his goods were confiſcated, his houſe ruined, and his wife and children baniſhed out of Rome, to the end that no memory might remaine of ſo venimous a beaſt.

If the ſame order were among the Papall Frye ſtill in force, wee might hope, that either wee ſhould haue more Truth-tellers, or fewer Lyers: But that cuſtome is now aboliſhed, and this vice of Lying raignes more among theſe Maſſe-monging Prieſts, then any people vnder heauen: Witneſſe thoſe many lyes which they tell of their Saints; as for example: Saint *Denis* the *Areopagite*, (ſay they) tooke vp his head after it was ſtricken off, and carried it in his hand two miles. They ſay further, that Saint *Bernac* turned Oke leaues into loaues, Stones into Fiſhes, Water into Wine, and that he ſayled ouer the Sea vpon a ſtone, as an hundred & fiftie of *Joſeph* of *Arimathea's* com-

cõpany did vpon his ſonnes Shirt, and Fryer *Heruens* vpon his Mantle. They goe on, and tell you, that Saint *Nicholas* whileſt hee lay in his cradle, faſted Wedneſdayes, and Fridayes, on which dayes he would neuer ſucke aboue once. They report moreouer, That Biſhop *Tryan* hauing killed his Cow and his Calfe to entertaine Saint *Patricke* and his company, found both of them the next morning feeding in the meadow. They further tell of Saint *Dominickes* books, how they fell into a Riuer, lay there three dayes, and ſo many nights, but were found afterward by a Fiſherman, and taken vp as dry as a feather. They ſay farther, that Saint *Romuala* deliuered high poynts of Diuinity as ſoone as he was borne, and preſently after that hee was baptized, made a learned Sermon, They deliuer alſo, that Saint *Margaret* being ſwallowed by a Dragon had no ſooner made the ſigne of the Croſſe, but the Dragon burſt aſunder, and out ſhee came as ſound as a Trout. They ſay alſo, that a man who neuer ſaw further then the length of his noſe, opening *Xauiers* Tombe, and rubbing his eyes with his hand ſtraightway recouered his ſight Yea, they are not aſhamed to affirme, that *Ignatius Loyola* was rapt

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vp into heauen, and ſaw the holy Trinity in three Perſons, and one Eſſence, and that God ſhewed him the paterne of the world which he layd before him when he made it. They report alſo, that Frier *Bennet* of *Arezze* being caſt into the Sea in a Tempeſt, was inuironed with a little cloud, and carried to the terreſtriall Paradiſe, whom when *Enoch*, and *Elijah* ſaw, they demaunded of him what hee was? And when they heard he was Saint *Francis* his brother, they danced for ioy, and led him about to ſhew him euery corner of Paradiſe; from whence hee was carryed backe againe ouer the Sea in a little Cloud, which marueilouſly aſtoniſhed thoſe that beheld it. They goe on ſtill, and would make you beleeue that one time, whileſt Saint *Dunſton* was at his deuotion, the Diuell looked in at the windowe, in the ſhape of a beautifull Damſell, thinking to allure him to luſt: but he hating ſuch abhominable filthineſſe, tooke the ſaid Diuell by the noſe with a paire of hote tongs. Neither doe they heere ceaſe, but tell wonders ſurpaſſing credit, of Saint *Thomas Becket*: For they auerre, That when *Ailwardus* for ſtealing of a great Whetſtone, (which the Authour that writes it beſt deſerued)

ſerued) was by ſentence of Law depriued of his eyes, and virilities, vpon prayer to Saint *Thomas*, hee had all reſtored againe: Yea, euen a bird hauing beene taught to ſpeake, flying out of her Cage, and now ready to be ſeazed on by a Sparrow-Hawke, ſayd onely, Saint *Thomas* helpe me, and her enemy fell preſently dead, but ſhe eſcaped, and (belike) reported it: Yea, in his life time the Virgin *Mary* her ſelfe was contented to bee his Sempſter, and ſowed his ſhirt with red Silke.

But theſe forgeries be only fit for Monks to indite, Children to reade, and Fooles to beleeue, inuented at the firſt to deceiue poore ignorant people, who cannot perceiue this their abhominable lying, beeing nuzled and foſtered all their life long in Ignorance, by a commaund from his Holineſſe, leaſt they ſhould deſcry their intollerable wickedneſſe. And therefore I will not dwell any longer vpon this point, but conclude it with a proofe of their Lying: for in the Raigne of King *Richard* the ſecond, King of England, their lying was growne to ſuch a paſſe, that it was held as good an Argument to reaſon thus, *Hic eſt Frater*; *Ergo Mendax*, Hee is a Fryer, and

and therefore a Lyer; as to ſay, *Hoc eſt Album, Ergo coloratum:* This thing is white, and therefore coloured.

CHAP. II.

Their Gluttonie and Drunkenneſſe.

HItherto we haue ſeene them lying, now let vs ſee them walking like the tops of trees, toſſed to and fro with the winde. Let vs alſo view their Gurmandizing and Gluttony. That theſe vices are not wanting in them, is euidently prooued by theſe verſes following.

If that I muſt in order tell,
What vertues 'long to Monkiſh Cell,
He is not fit for Cell or Couen,
That's not a Glutton and a Slouen,
Sluggiſh, Lecherous, for nought fit,
A drunkard, dolt, denoid of wit,
He muſt eate at each Repaſt,

Vnto

Vntill his belly well nigh braſt:
He muſt guzzell in the wine,
Till he be drunken as a Swine.
And if he can but chant it well,
This man is fit for Quier or Cell.

But becauſe I will not bee too tedious in ſo plaine a caſe as this is, I will conclude this point alſo, with that Epigram which was made vpon Saint *Anthony*, the Saint for Swine:

Once fedſt thou Anthony *an herd of Swine,*
And now an herd of Monkes thou feedeſt ſtill,
For wit and gut alike they both haue bin,
Both doe loue filth alike: both like to fill
The greedy paunch alike: nor is that kind
More beaſtly ſottiſh, ſwiniſh then the laſt,
All elſe agree, one fault I onely find,
Thou feedeſt not thy Okes with Oken Maſt.

Take his teſtimony likewiſe, who ſaith of their Monkes:

Maſſe being done, to Cloiſter he retires,
Where all the reſt for dinner do attend.
Great worke is made to fill the hungry Friers:
They euery man to ſeuerall office ſend.

Some

Some in the kitchin turning ſpits are ſet,
Well garniſhed with ſtore of dainty fare,
Some from the Butler do the Napry get:
Each to diſcharge his duty hath a care.
Meane while the gurmonds ſtand with greedy eyes,
Ready to eate vp very boords and all,
In expectation till their Prior riſe,
And from his cabin ſhewes himſelfe i'th hall.
At laſt he comes, Lord of that rabling rout,
Attended on with ſtore of company,
A foule fat monſtrous Lubber, full o'th gout.
Whoſe length and breadth of one dimenſion be.
His backe and belly both of equall roundneſſe,
He tumbleth forward like an empty tunne,
Whoſe vaſt concauity doth ſound profonndnes,
Not to be fill'd before the euenings Sunne.
Him all admire, and ſtand about his ſeate,
He charges them to peace when ſalne at ſtrife.
If any prooue offending, he doth threat,
Perpetuall priſon ſhall conſume their life.
Remember (ſaies he) wonted miſery
In former time, your hunger thirſt and cold,
And how ye now ſwim in felicity,
In eaſe and pleaſure, health, wealth, full of gold.
This is the way to heauen which we now leade:
Go to, then all and thanke the God aboue,
Who makes you now vpon theſe meates to feed.
Then to their roomes all inſtantly remoone,

Each

Each one makes haſt that he may firſt ſit down,
And who ſhall haue his hand firſt in the diſh,
Belching like baſeſt Hinde and rudeſt clowne,
Throughout the houſe, & ſtil for more they wiſh
Some pick the bones, ſome licke the fallen crums,
Some ſit carouſing in the German ſort.
When all is done, and no more victuall comes,
This graceleſſe band ith fields themſelues diſ-
(port.

Thus much for their Gluttony and Drunkenneſſe.

CHAP. III.

Their Lechery.

AFter Gluttony and Drunkennes, followe neceſſarily Lechery and wantonneſſe : and therefore ſeeing we haue proued them immeaſurable Drunkards, we may alſo conclude, that they are intolerable licentious, and extreamely addicted to the luſt of the fleſh. And that they are in this vice nothing infe-

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riour, or leſſe expert, then in their Lying, or Drunkenneſſe, the many bones of children found about Monaſteries, may bee a ſufficient witneſſe: yet that wee may not be deficient in examples, take theſe as witneſſes of their Fornicating: An Abbateſſe in *Lombardie* riſing haſtily from a Prieſt, (with whom ſhee had layne that night) to take a Nun with her Paramour, put on the Prieſts Breeches, in ſtead of her Vaile, vpon her head, which the poore Nun perceiuing, deſired her firſt to tye the ſtrings of her Coyfe, and then to ſpeake. The Abbateſſe perceiuing her errour, changed the copy of her countenance, and departed.

Heare *Stigelius in Sylua.*

A Monke there was who in a night did beare,
By Moone-ſhine light a Leman to his bed,
Vnder his gowne, and no ſuſpect did feare,
He thought ſhe was ſo cloſely couered.
By chance a Frier meets him in the way,
Whoſe iealous eyes diſcries the wenches feet,
He to the Monke in merrineſſe did ſay,
What load is that which makes you ſo to ſweat?
He anſwers 'tis a ſaddle I did borrow,
From one of my acquaintance dwels hard by,

For

For I muſt ride a little way to morrow,
Of ſome reports the certainety to try.
The Fryer hearing what a fine excuſe
The youth had forg'd, ſtraight replies againe,
A little of my counſell, prethee vſe
Before thou go'ſt, it ſhall not be in vaine.
Let no man ſee what cariage you haue there,
Nor know what furniture you doe prouide,
Leſt ſome of your companions doe prepare
Themſelues with you vpon your Mare to ride.

Take an other example or two.

A certaine Franciſcan in a Towne of Perigrod, at the marriage of his Hoſtes daughter, cauſed meat to be ſerued into his Chamber, for himſelfe and his fellow Fryer, making ſcruple to ſit at the Table with the reſt of the Gueſts, yet made no conſcience after Supper to goe to bedde with the Bride in humilitie, taking the ſame paines with her in charity, which he knew the Bridegroome meant to take: Yea, euen their holy Saints, whom ſo religiouſly they adore, are not free from this vice, which we may prooue by the Tale of that Nunne, who hauing a ſore thigh, beſought Saint *Dominicke*, that ſhee might be reſtored to her limbes againe; Fal-

ling aſleepe, ſhee thought ſhe ſaw Saint *Dominicke* cloſe by her, taking from vnder his Cope a ſtrong ſmelling Oyntment, wherewith he annoynted her thigh. And when ſhe asked him what it was, hee told her, that it was called, *The Oyntment of Loue:* which we may vnderſtand to bee the priuate familiaritie which was betwixt them. In the time of Pope *Paulus* the third, the number of Whoores which were in his Regiſter, amounted to fortie and fiue thouſand; and yet this was but a ſmall number, compared with that which was before this Popes time. His Holineſſe himſelfe is many times giuen to this vice, as we may perceiue by the Epitaph of Pope *Alexander* the ſixt his daughter, which runnes after this manner:

Conditur hoc tumulo, Lucretia *nomine, ſed re,*
Thais: Alexandri *filia, ſponſa, nurus.*

Engliſhed thus.

Here lies Lucrece *in name,* Thais *in life,*
The Popes child and ſpouſe, and yet his owne ſons (wife.

If then the Popes bee thus, how can wee expect that his Cardinals ſhould be better? Surely they are as ill as their maſter: witnes the

the Popes holy Cardinall, *Johannes Cremenſis*, who being ſent by *Honorius* the ſecond hither into England, in the dayes of King *Henry* the firſt, to redreſſe the ſinne-ſeeming abuſe of the Clergie, in retaining and vſing according to Gods owne Ordinance, the ſocietie of their wiues; vpon the Birth-day of the bleſſed Virgin, made a ſolemne Oration in praiſe of Virginitie and Chaſtitie, with a terrible Inuectiue againſt married Prieſts; and to amplifie their ſinne the more, hee ſhewed what extreame impietie it was to riſe from the bedde of vnlawfull luſt, (for ſo was their chaſte mariage tearmed) and with polluted handes to touch the Sacrament of the Body of Chriſt, but the ſame night following, hee hauing that very day conſecrated that holy Sacrament, was himſelfe taken with a Whore. If the Popes Holineſſe, and his reuerend Cardinals be thus wicked, wee cannot expect that the Minorites, or pettie fiue farthing Friers ſhould bee any whit the better? If the root be vnſound, how can the branches flouriſh? Aſſuredly they follow the ſteps of their Superiours, as in all other vices, ſo in this of Lechery more eſpecially, witneſſe him who ſaith:

A Countrey wench confeſsing of her ſinnes,
In time of Lent vnto a Cordelier,
And from a long concealed thought begins,
To ſpeake, but hardly could ſhe ſpeake for feare:
Hee ſtill exhorted her for to diſcouer
The ſecret ſecrecy of all her thought,
Affirming plainely, if ſhee ſtroue to ſmother
The leaſt offence, it would to light be brought.
The wench amazd, at laſt begins to ſay,
Laſt night, good Sir, at midnight I eſpi'd
One of your Brothers as aſleepe he lay,
A bed ſtretcht cloſe downe by my miſtris ſide.
The Fryer mad to heare her ſpeake ſo plaine,
Sayes, filthy hypocrite, dar'ſt thou this ſay,
Thy miſtris reputation thus to ſtaine,
It was S. Francis t'whom ſhe then did pray,
He that makes all our ſuits in heauen goe right,
Of whom wee haue our Order and our Name,
Who heares our cries by day, and ſighes by night,
T'was he that in my brothers habit came.
The wench replied, then be what Saint he will,
He left his hoſe behind him in the place:
If Saints of heauen were clothes, I haue no skill,
I'm but an ignorant in ſuch a caſe.
Take heed (the Fryer ſayes) thou doe not touch
Thoſe holy things, which relickes we doe call,
And doe pertaine but onely vnto ſuch
As are confirmed in the Orders all.

To morrow to the Church they ſhall be caried,
As ſacred Relickes ſtill to be adored,
By all ſuch fruitleſſe women as be maried,
And haue no Iſſue, then they ſhall be ſtored.

Take his teſtimony alſo, who ſaith of them:

You Iacobines, Carmelites, Cordeliers,
You Auguſtines, and all you fornicating Friers,
How came you by the ghoſtly Fathers names?
For vnder the Crucifixe and high Altars,
You were wont to get vs ſonnes and daughters,
In kind acquaintance with our ghoſtly Dames.

But leaſt they ſhould ſay, that theſe teſtimonies haue beene deuiſed by men of our Profeſſion, to diſgrace them and theirs, let vs heare what *Mantuan*, one of their owne Sect ſaith of them:

Si pudor in villas ſi non patiuntur eaſdem,
Et villæ vomicas, Roma eſt jam tota Lupanar.

And another of their owne Profeſsion witneſſeth, that the firſt prey which Souldiers ſought for, when they entred any Towne, was Prieſts Lemmans: But this

their Lechery was dearely bought and well payd for; when *Monſieuer d' Avanchi* a French man, admitted two Franciſcans into his Caſtle, made them good cheere; and to make an end of their kinde entertainement, hee tolde them hee would pleaſure either of them with his pretty wench. They refuſing his kind offer at the firſt, he requeſted them to make bolde with him, telling them withall, that hee well conſidered they were but fleſh and blood as other men were. In the end hee locked them all into a chamber together, and returning thither about an houre after, hee asked them howe they had done; and vnderſtanding that they had not been idle: O wicked hypocrites, ſaid hee, is this the way to ouercome temptation? and hauing ſo ſaid, hee ſtripped them as naked as my nayle, and hauing whipped them as long as himſelfe and men could lay on load, hee ſent them away all naked as they were, to teach them to fight another time more valiantly againſt ſuch temptations, or not to giue them the encounter. One of Marqueſſe *Berengers* Chaplaines alſo in *Italie* payd deare for his pleaſure, when beeing taken, and ſtripped naked for playing naught with his Miſtris, hee loſt that

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part wherewith he offended: Let this ſuffice to haue ſpoken of their lewd, and licencious liuing.

CHAP. IIII.

Their Couetouſneſſe.

BVt are they cleare or free from Couetouſneſſe? Nothing leſſe. Witneſſe their wandring from place to place, and crauing the beneuolence of thoſe people, whom they farre exceede in wealth: manifeſted by their owne writers.

Prieſts, Churches, Altars, holy things,
Prayers, Frankincenſe, and Crownes of Kings:
Yea Heauen and God himſelfe for gold,
At Rome is to bee bought and ſold.

And that of Pope *Alexander* the ſixt.

Chriſt, Altars, Keyes, doth Alexander *ſell,*
Why ſhould he not? for why, they coſt him well.

When

When King *Henry* the firſt his Embaſſadour, told the Pope, that his Maſter would not looſe his right in the Inueſtitures of the Church, for the loſſe of his Kingdome. The Pope anſwered, I wil not ſuffer him to inioy them without puniſhment, no not for the ſauing of my head. This made one brand them with this marke, that the clemency of the Papall See is neuer wanting to any, ſo long as the Red and the White make interceſsion for them.

Their Auarice may alſo be ſeene in their Indulgences, Pardons, Maggot-eaten Reliques, Paxes, Crucifixes, Trentals, Dirges, Pictures of Saints, Bulls, hallowed Beanes, Holy Water, Exorciſmes, and a thouſand ſuch f.bles and bables, which were too long and too wariſom a taske to relate, all which are inuented for no other end and purpoſe, but by drawing money from the poore Ignorants, to fill and ſtuffe the Popes Coffers. We may alſo call to witnes their couetouſneſſe, that beſt Fire in the Popes Kitchin, Purgatory, which was found out for nothing elſe, but that poore people (not knowing any thing to the contrary) might giue lands and liuings to theſe Maſſe-monging Prieſts, to the end that they by ſaying ſo many

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ny Maſſes, Dirgies, *Aue Maries*, and the like for their ſoules, might rid them out of that (as they thinke) fearefull place.

CHAP. V.

Their Blaſphemy.

HEere my haire ſtartles, and my Pen is euen ready to fall out of my hand, conſidering the many execrable and abominable blaſphemies which their harts haue conceiued, their mouthes vttered, yea, and their hands committed to writing: to ſuch a height are they growne of impietie, abuſing and wreſting Scriptures (like a noſe of waxe) to their own ends, and applying thoſe things to themſelues, which were meant of Chriſt. *Alexander* the third hauing commaunded the Emperour *Fredericke* to proſtrate himſelfe, and aske him pardon for his offences; the Emperour kneeled: This gentle Pope, ſetting his foot vpon his throat, or (as ſome ſay) vpon his necke, moſt blaſphemouſly

mouſly applyed thoſe wordes to himſelfe, which were vnderſtood of Chriſt, *It is written, Thou ſhalt walke vpon the Aſpe and the Baſiliske, the young Lyon and the Dragon ſhalt thou tread vnder thy feete.* The Emperour highly offended for this contempt, anſwered, I doe not this to thee, but to Saint *Peter.* The Pope treading vpon him the ſecond time, ſaid, *Et mihi, & Petro,* Both to me and to Saint *Peter.* Pope *Leo* the tenth hearing one of his Cardinals preach, who chuſed his Text out of the New Teſtament, burſt foorth into theſe execrable blaſphemous words, O what great Riches haue wee got by this Fable of Chriſt? Pope *Julius* the third louing a Peacocke very well, and miſſing it one time from his Table, aſked where it was? Anſwere was made, That his Phyſitions had giuen charge hee ſhould eate none, becauſe it was preiudiciall to his health. He being moſt blaſphemouſly bent, preſently replies, Fetch mee my Peacocke, *Ce diſpetto de Dio.* When his Cardinalls, and other followers beſought him not to be ſo angry, hee ſtill perſeuers in his impietie, and anſwers them, If God were ſo angry for an Apple, as that hee caſt our firſt parents out of Paradiſe,

radiſe, why may not I who am his Vicar, be thus angry for a Peacocke, which is a greater matter then an Apple.

A Prieſt of Lorraine holding a Pixe or boxe full of vnconſecrated ſinging Cakes, (as they tearme them) ſhuffled them together, ſaying, Yee little Whoreſons, ye little Whoreſons, which of you will bee God to day? One praying to our Lady holding the young Babe in her armes, (whom ſo religiouſly they adore and worſhip) and hauing receiued ſuch an anſwer as pleaſed him not, by one that ſtood behind the Image, and iudging by the voyce that it was the Child that ſpake, ſaid, Hold your peace, and let your Mother ſpeake, who is wiſer then you. Yea, they are not content thus blaſphemouſly to abuſe God and his diuine Word, but they muſt boaſt alſo of this their wickedneſſe.

And are not (I pray you) their prayings to Saints, yea worſe then that to ſtockes and ſtones, ſo many blaſphemies againſt Gods ſacred Maieſtie? Is it not a moſt execrable blaſphemie, to make our Lady equall, yea, aboue our Sauiour? making him but a halfe, yea, no Sauiour at all.

If this bee not Blaſphemy in the high-

eſt

eſt degree, I would gladly know what it is? But let them take heede and conſider with whome they haue to doe, when thus they mocke GOD, euen with him whoſe eyes cannot behold Iniquitie, but will repay the committers thereof. This ſinne of Blaſphemy hath hee in all ages puniſhed in the higheſt degree. Witneſſe *Lucius*, a notorious blaſphemer of Chriſts Diuinitie, who was deuoured with dogs, *Arrius* had ſuch a looſeneſſe of belly, that hee voyded his Intrailes. *Lewes* the eleuenth, King of Fraunce, beholding certaine Tennis-players, with his wife, amongſt other talke, ſaide, Hee hoped to doe nothing hereafter which ſhould offend GOD: which words were no ſooner out of his mouth, but hee fell downe ſpeechleſſe, and languiſhing a few houres, dyed in the ſame place.

Sophocles writeth, That before *Aiax* went to the Siege of Troy, his father counſailed him to fight valiantly, but withall, to pray to GOD for Victory, whereto *Aiax* anſwered, *Adiutore Deo, vel ignauus vincere poteſt, Ego ſine Deo.* And therefore God ſmote him with a Frenzie, ſo that hee went about the field, ſlaying the

the ſilly Sheepe and Cattell, ſuppoſing that they had been his enemies; and when this was done, hee kills himſelfe on the point of his owne Sword.

One in an Inne laughing at thoſe which ſpoke of Chriſt, offered to ſell his ſoule for a cup of Wine: one hauing bought it of him, the Deuill being among them like a Swaggerer, bought it at the ſecond hand, and then making challenge of his bargaine, hurryed him away with him in the ayre, after which time he was neuer ſeene.

Certaine Gameſters at Mantua breaking foorth into blaſphemy againſt our bleſſed Sauiour, their eyes fell on the Table. And a childe at Rome not aboue fiue yeares of age, blaſpheming the name of God, was carryed away by the Diuell, from betweene his parents armes. And a Marriner at Ragouſe, moſt fearefully tearing and rending GOD aſunder with his bloudie Oathes, fell into the Sea, and was not ſeene, till certaine dayes after, that hee was found on the Shoare, where his Body was taken vp intire and whole, the Tongue onely excepted.

And that I may not bee too tedious in a point

poynt ſo euident, wee may ſee it in the two Popes afore-mentioned, *Leo* the tenth, and *Iulius* the third; the firſt of which being ouer-ioyed for a Victory receiued againſt the French, reuelled three dayes, and ſo many nights together, and then dyed with Drunkenneſſe: The latter of them came moſt miſerably to a ſhamefull ende.

Seeing then this ſinne neuer eſcapes vnpuniſhed, what hope can theſe Blaſphemers haue? Or doe they thinke God is not ſo iuſt, or more mercifull then heeretofore hee hath beene? Doe they thinke hee ſleepes, or winkes, and will not ſee their impietie? It is Blaſphemy to thinke eyther. Let them therefore eyther amend, or elſe looke for the like, or more fearefull iudgements. But I haue been (I feare) too long in this point, and therefore I will conclude, and pray to God for their amendment.

Their

Chap. VI.

Their Pride.

THat the pride of theſe Pedlers of Reliques is no leſſe, then their fore-named Vices, may ſufficiently appeare, if we conſider the many Titles, which that great Vicar, (as he ſtiles himſelfe) of Chriſt arrogates to himſelfe, ſetting himſelfe aboue Kings and Emperours, making them to hold his Stirrop; yea, euen to put their neckes as a Foot-ſtoole for him to tread vpon, putting on Crownes with his foot, and caſting them downe with it againe as ſoone as put on, and making Kings, with their wiues and their children, to ſtand three dayes together at his gate barefoot and barelegged, and there to wait till his Holineſſe be pleaſed to giue them abſolution.

Their Triple-Crowne alſo is no leſſe an Argument of their pride, as is alſo their challenging to themſelues both Eccleſiaſticall and Temporall Authoritie: Euen

Lucifer.

Lucifer himſelfe is not more proud then is his Holineſſe, who holdes out his foote to bee kiſſed by the greateſt Monarchs: One time as hee was ſtretching it out to bee kiſſed by an Emperour, a Spaniell got hold of it, and bit it: And therefore his Holineſſe loſt the Reuerence at that time, which ſhould haue beene done vnto him, becauſe the Emperour refuſed to kiſſe that place which a Dogge had bitten. But they will tell you perhaps, that this reuerence is not done to them, but to the Croſſe which is ſet vpon his Shooe: But this argues a great deale more pride, in that they dare put ſo ſacred a thing (as they holde the croſſe to bee) vpon their ſhooe, which ſeemes to bee but a contemptible, and vile place, and not rather in ſome more eminent part of the body, as Head, breaſt, or the like.

Their being carryed on mens ſhoulders, as though the ground were not good enough for them to tread vpon, is a moſt manifeſt argument, that this Vice doth raigne in them, and yet (forſooth) the whole World muſt bee guided by them, and ſubmit themſelues to their commands:

They

They muſt bee ſupreame Biſhops, chiefe Lordes, greateſt Comptrollers of States; and either all men muſt obey, and ſtoope at their becke, or elſe out comes a Bull preſently to excommunicate them, as lately it did againſt our late Queene *Elizabeth*, in which they pronounce her an Heretique, and an Alien from the Common-wealth of Iſrael. Each Fiue-farthing Shaueling muſt bee reuerenced and obſerued as if hee were ſome great man. One of their Profeſſion, a Cardinall, made a Feaſt to *Eleanor* of *Arragon*, wherein were ſo many ſeuerall ſorts of meates, and dainty Diſhes, that it laſted for the ſpace of ſeauen houres: and leaſt his Gheaſtes ſhould haue beene wearyed, he cauſed ſundrie Playes to bee acted, whileſt they were at the Table. And to make his pride compleat, hee cauſed euery Seruitour at euery new Courſe, to come in a new Suite. Yet all this is nothing to the pride hee ſhewed to his Concubine *Tireſia*, for hee kept her publikely in ſuch ſumptuous manner that her very Shooes were ſet full of Pearles and precious Stones. Yet theſe men muſt bee accounted the

onely Meeke, Humble, Genle, and Courteous men vpon earth: but if theſe things I haue reckoned vp, ſauour any thing of humilitie, let any equall Arbitrator bee Iudge: for mine owne part, I cannot ſee that any humble man will exalt himſelfe aboue his Superiours, as the Pope doth.

When *Auguſtine* the Monke was ſent into Britaine from Rome, to teach the Britaines Chriſtianitie, it is written, that the Britaines went firſt to a certaine holy and wiſe man (which liued an Anchorites life) to aske his Counſell, Whether they ought at *Auſtens* Preaching and Exhortation to leaue their Traditions or not? The Anchorite replyes, If hee bee a man of GOD, follow him. But how ſhall wee prooue (ſay they) that hee is a man of God? The Anchorite anſwered, If hee bee milde and humble of heart, then hee is a man of GOD; If curſt and proud, hee is not of GOD, neither muſt you much eſteeme his words. They inquire how they might know, whether he were proud or no? If (quoth he) when you come neere him, hee ariſe courteouſly, and ſalute you, then thinke him to bee a Seruant of Chriſt, and ſo heare him,

and

and obey him: If hee deſpiſe you, and will not vouchſafe to riſe at your preſence, let him likewiſe bee deſpiſed of you. They goe to him, where they finde him ſet in his Chaire, but ſtirred not: which when they ſaw, foorthwith waxing wrath, they noted him of Pride; and therefore endeauored to thwart and gainſay whatſoeuer hee propoſed: and ſo the preaching of the Goſpell was put off, till a man of better temper ſhould come.

Thus in part haue wee ſeene the pride and the arrogancy of theſe Shaxelings, in ſome ſmall manner layd open to the world; but I may ſay as one ſayd in another caſe: Though I had a thouſand mouthes, and euery mouth ſo many tongues; though I had a Stentorian voyce; which would neuer faile, yet were I not able to reckon vp the one halfe of their pride.

CHAP. VII.

Their wickednesse in generall.

LET vs nowe ſpeake a little of their wickedneſſe in generall, and ſo an ende: And firſt concerning the [illegible]Demy God the Pope: When *Leo* the tenth was reproued by certaine of his Cardinals for his looſe and wicked life, hee anſwered, If I be wicked, I may thanke you for it: for you made mee ſuch a one as I am. They demanding of him what he meant thereby, hee anſweres, Becauſe you made me Pope: for it is not poſsible to bee both a Pope and an honeſt man.

When certaine asked *Paſquin*, what iniury had beene done him, becauſe hee looked not after his accuſtomed manner; hath any man called thee Thiefe, Murderer, Poyſoner, or the like? Hee anſwered, Oh no, but

but they haue called me worſe. What? hath any man called thee Sacrilegious perſon, or Buggerer, Parricide, or Atheiſt? Oh no, (ſaith hee) but they haue called mee worſe. In the end, being often requeſted to vtter his griefe, breathing out many ſighes, with, Alas, Alas, hee ſayd, they had called him *POPE*.

Hildebrand poyſoned ſeauen or eight Popes, that hee might come to the Popedome.

Pope *Joan* was taken for Pope *John*, till ſhee was deliuered of her great belly; ſince which time they haue gotten a bottomleſſe Chaire, through which they were wont to ſearch the Popes' humanitie. But now they haue left that cuſtome, hauing giuen ſufficient teſtimony of their virilitie before they come to aſcend the papall throne.

Pope *Boniface* (as I take it) the eighth, crept in like a Foxe, reigned like a Wolfe, and died like a Dog.

Thus much for the Head: let vs nowe deſcend a little lower, and ſearch if the members bee any whitt better, and wee ſhall finde them ſimpathize all with the Head: If the Head bee vnſound, the

whole body muſt needes bee ill at eaſe. If the Popes Holineſſe bee thus wicked, the people whome they hold to bee altogether vnholy, muſt needes bee farre worſe. They will Sweare, Forſweare, Curſe, Blaſpheame, Fornicate, Kill, Dare to doe any villany; and why? His Holineſſe doth it, and why not wee? That which is good for him, cannot bee hurtfull to vs: and therefore we will doe it: If neede bee, wee can goe to him, and get a Pardon, and when wee haue done, ſinne againe, and get a Pardon; and at our death giue but ſo much to a deuout Monke, to ſay ſo many Dirges, and chaunt ſo many Maſſes, and we ſhall be in as happy an eſtate as the beſt.

Hence come thoſe many *Powder-plots*, *Poyſons*, *Poyniards*, Gunnes, Inquiſitions, Croyſadoes, Rackes, and a thouſand more ſuch diuelliſh things, inuented by the *Pope* and his Monkes, and put in practiſe by your Laytie. But, Oh poore ſoules, why doe you ſuffer your ſelues to bee thus ſeduced and miſſe-led by the Deuill in the likeneſſe and ſhape of a man? Looke but narrowly with the eye of diſcretion

cretion into his actions, and you shall see how you are deceiued: Weigh our two Religions in an equall ballance, and see if yours be not too light. Thinke vpon that Epigram:

Esse Lutheranum rumor te Gauriee clamat,
Sed tuus Antistes te tamen esse negat.
Tam scortaris (ait) quam si vel Episcopus esses,
Et potas dubium peruigit vsq; diem.
Nec memor es Christi, nisi cum jurare libebit,
Nec sis Scripturæ vel breue jota sacræ.
Nempe per hæc sueuit numquam fallentia signa,
Ille vigill sanas noscere pastor oues.

Heere you may see the difference betweene the two Religions, whether of them sweares, blaspheames, curses, whores, drinkes, reuells, and the like, and whether of them feares to doe these thinges; Iudge of them, and as you find them, so follow them.

Another speaking of their *Priests*, saith, that they are *Angeli Sathanæ per discordiam, Angeli Apostatici per superbiam, Angeli Incubi per Luxuriam, Angeli Abyssi per Auaritiam.*

It's

And another ſaith of their Monkes:

It's like that Circe with her Spels diuine,
Hath turned Swine to Monkes, and Monkes
to Swine.

Fulco a French Prieſt comming to King *Richard* the firſt, told him hee had three very badde daughters, which hee wiſhed him to beſtowe away from him in marriage, or elſe Gods wrath would attend him. When the King denyed hee had any daughter, the Prieſt anſwered, Yes, thou haſt three Daughters, Pride, Couetouſneſſe, and Lecherie. The King apprehenſiue of his meaning, replyed; My Pride I bequeath to the haughtie Templers and Hoſpitallers, who are as proude as Lucifer himſelfe: My Couetouſneſſe I giue to the White Monkes of *Ciſteaux* Order, for they couet the Deuill and all. And as for my Lecherie, I can beſtow it no where better, then on the Prieſtes and Prelates of our times, for therein haue they their moſt felicitie.

Theſe proud, couetous, Lecherous, oppreſsing

preſsing Fryers and Monkes did ſo domineere in England in the Raigne of King *Henrie* the third, that a Cardinall told the Pope, that England was to the Pope like *Balaams* Aſſe, which being ſo often wronged, ſpurre-galled, and cudgelled, it was no maruaile if at the length ſhe opened her mouth to complaine: And as for themſelues and their Romane Court, they were like vnto *Iſmael*, euery mans hand was againſt them, and theirs againſt euery man.

In the ſame Kings Raigne, *Edmund* Arch-Biſhop of Canterburie, weary of his life here in his owne Countrey of England, by reaſon that hee could not redreſſe nor ſuppreſſe the Popes deteſtable exactions, and oppreſsions, made choyce of a voluntary exile at Pountney in Fraunce, where hee dyed with honour and opinion of a Saint.

A Senator of Rome ſaid to *Sylla*, that vaunted of himſelfe in the Senate: How can you bee a good man, that hauing little or nothing left you by your Father, yet in ſo ſhort a time are become exceeding rich? So may wee ſay to the Popes Holineſſe

neſſe, vaunting and boaſting, that hee is aboue Kings and Emperours. How can you bee a good man, who hauing (as you pretended) little or nothing, but went about begging the beneuolence of good charitable people, yet now are raiſed to that honour and dignitie, that you ſet your ſelues aboue your Superiours? And wee may ſay of all Papiſts in generall; That they arrogate to themſelues the glorious name of Catholiques, and brand their oppoſites with the odious name of Heretiques, as certaine Heathen in old time called themſelues Deiſts, and all men elſe Atheiſts: and as the Turke at this day, who will needs bee the true *Muſelman*, and all the world beſide Pagans. But this their Catholique Religion, is nothing but Catholique corruption; and Catholique Papiſts, Catholique Heretiques.

I will now draw towards a Concluſion, giue mee leaue onely to ſpeake a little of Rome, and ſo an end: In ancient times, *M. Aurelius* ſaid of Rome, that it was the head of vices: O Rome without Rome, which now art become Stewes of vices: not without teares (quoth hee) I ſay, that there

there was neuer any Romane Captaine, that killed tenn thouſand Aſirians, with the weapons hee brought into Aſia, but he loſt an hundred thouſand Romans with the vices they brought to Rome. Thy walles are carryed a great height, but thy vertues very low: She braggeth of the number of her Inhabitants, but may rather weepe, that her vices be more without compariſon; In one moneth a man may number the ſtones of her ſtately Buildings, but not in many yeares her lewde manners. O curſed Rome, curſed thou haſt beene, art, and wilt bee: As by thy Tyranny thou haſt made thy ſelfe Lady of Lordes, ſo the time will come, when thou with Iuſtice ſhall returne to bee Seruant of Seruants.

The like Sentence another gaue of Rome, who tolde the Senators, that hee came out of ſtrange Countryes onely to ſee Rome, and now he found it without Rome: If my Iudgement (ſaith he) deceiue me not, either theſe be not Romanes of Rome, or elſe this is not Rome of the Romanes.

This was Rome in ancient time, and that it is ſtill the ſame, may ſufficiently appeare

peare by thoſe Abuſes of the Inhabitants thereof afore mentioned: And therefore I thinke I may ſafely conclude with that Diſticke of the Poet:

Roma vale, vidi, ſatis eſt vidiſſe, reuertar
cum Leno, or meretrix, ſcurra, cynedus ero.

Engliſhed.

Now farewell Rome, I haue thee ſeene,
It is enough to ſee,
I will returne when as I meane,
Bawd, Scoffer, Whore, and Rogue to be.

FINIS.

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